

CHRISTIAN PHILANTHROPIST.

DEVOTED TO LITERATURE AND RELIGION.

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MISCELLANY.

FOR THE PHILANTHROPIST.

THE LADIES' FRIEND, No. 3.

"While I speak, the moments fly,
And my spirit silently
Creeps into your sparkling eyes,
And amidst your tresses lies.
Here the wreathed knot untwining,
There bedimming beauty's shining,
Blunting all the piercing darts,
Which the amorous eye imparts,
And wearing loveliness away
To crumble with its kindred clay."

From the Italian of Torquato Tasso.

I hope my fair readers will not start at the motto with which I have introduced this number of my speculations; and, judging by its melancholy appearance of what would be likely to follow, turn from it with disgust. Moralizing on the rapid flight and the ravages of time, is a subject as stale as it is unwelcome, and I am too sensible of the value of the ladies' regard, to make the decay of their beauty a theme for my speculations. Although beauty is a fading flower, and the sage moralist will assert that it often proves a snare to the possessor, yet

Each teeming mother, anxious for her race,
Bids for each child the fortune of a face,
Notwithstanding its fading nature and the many snares which surround it; and although

A vane could tell what ills from beauty spring,
And Sedley curs'd the form that pleas'd a king,

Yet I am fully convinced of the truth of a remark which a goodly old lady once made to me when conversing on the subject, that if we had made ourselves we should no doubt have all been handsome. I will not pretend to say, whether that old lady, who by the by was not as beautiful as the Hours, regretted that she had not been allowed that privilege; but it is certainly true, that the wish to be a handsome man, or a handsome woman, is deeply implanted in our nature, and the desire to make a goodly appearance, is one of the last passions that is eradicated from the human breast. I recollect reading an anecdote of a lady, who when she was dying, desired her attendants not to bathe her head with lavender water, because it would turn her hair grey; and another of a nobleman, condemned to be executed, who, when on the scaffold, desired the executioner not to injure his handsome whiskers with his ax when he should sever his head from his body.

"E'en in our ashes glow our wonted fires."

This passion, although it sways in a degree the hearts of both sexes, yet, it is generally allowed to be much stronger in women than in men. Mere personal beauty, although some of its possessors have asserted that it was sufficient of itself to carry them through the world, is most generally a very poor recommendation to favour, and he who is possessed of that, and that alone, and depends upon personal appearance, instead of a well informed mind and uprightness of conduct, for the esteem and respect of his fellow men, will soon find that he is leaning on a broken staff. Such must and will invariably receive the contempt and derision of all. They are but little better with the women. To their honor be it asserted, they have

discernment enough to despise those who are candidates for their regard with no other recommendation than a handsome face, and "form by stays made perfect;" and to prefer the man of sense and respectability before him whose face is his idol, who employs two thirds of his time in adorning and decorating his handsome person, with no more brains than could be encompassed by a nut shell, and the sum of whose accomplishments consists in playing the German flute and singing a love ditty.

From these reasons, personal beauty should be, and most generally is, a concern of secondary importance with man. But with woman, the case is different. She sees how much her influence with the other sex depends upon the possession of this accomplishment. She sees the universal homage that is paid it, and its increase and preservation, as it is of more importance to her, is more the object of her concern and attention. The neglect, which those females who are generally denominated homely, too often experience, from the "lords of the creation," justifies this in a degree; and as almost every woman is interested in obtaining the favour of at least one of them, she is not to be blamed if she pursues the means most likely to accomplish the desired end.

But I have made a long introduction to what I at first intended should have been the exclusive subject of this essay. It was not to inform my female readers who are handsome, that they are sensible of the power of beauty; and those who are not, that they wish they were, that I began this paper. No; it was to recommend to all "both plain and pretty," to bestow less time and attention upon their personal charms, which must so soon perish and decay, and turn their thoughts more upon the cultivation of their minds, and possess themselves of those accomplishments which will survive the wreck of beauty. Although she, upon whom nature has bestowed a "face and form almost divine" may be for a time gratified with the many attentions she receives, and elated with the homage which is paid her on every side, her triumphs are but for a season, and with her beauty, which time will soon ravish from her, ends her influence and her happiness.

But a woman with a well cultivated mind, a mind stored with useful knowledge, and strengthened by reading and reflection, sees with indifference the decay of beauty—for she does not depend upon that for her own happiness or to make herself agreeable to those with whom she is connected.

B.

THE IMPORTANCE OF A LEARNED CLERGY.

The experience of eighteen centuries ought to be sufficient to convince the world, or at least the intelligent christian world, that religion cannot be inculcated by ignorance: that knowledge of no kind is intuitive or innate: that it cannot be acquired but by a course of study and application under such teachers and with such helps as are adequate to its attainment. That nothing great or good is ever effected without pains and industry: or, in other words, without resorting to the means naturally adapted to the production of the end. No man is expected to excel in any mechanical employment; in any literary or scientific pursuit; in any worldly business; in any honour-

able or lucrative profession; without previously serving an apprenticeship, or submitting to a proper course of discipline and preparatory study.

Who, for instance, would think of asking an ignorant peasant to construct a watch or a telescope: to explain the properties of the circle, of light, or of colours: to calculate an eclipse: to unfold the mysteries of the planetary system: to defend his property, character, or life, in a civil court: to prescribe for him in sickness: to amputate a limb, or to perform any one important service out of his ordinary sphere? By what kind of process then can such a man be deemed suddenly qualified to officiate in that most awful, momentous, and deeply interesting of all human concerns? To explain the mysteries of religion; to become a spiritual guide to the ignorant, the perverse, and the perishing? To inculcate the sublime doctrines of the gospel: to serve at the altar of Jehovah: to be the ambassador of the King of kings: a minister of reconciliation: a defender of the faith: a physician of souls: an advocate for the truth in opposition to the arts, the cunning, the malice, and the learning of the world?

Now multitudes seem to imagine, or affect to imagine, that as the apostles were generally plain, unlettered men, so would it be better to let such men now assume the sacred office and trust to the same extraordinary aid. This sort of reasoning often serves as a very convenient plea to withhold all countenance and support from any system which is likely to make a demand on the purse of the selfish and avaricious. The fact is, men generally love their gold so much more than they love their souls, that any shadow of excuse is eagerly seized to satisfy their consciences and to justify their conduct. And if they can but conscientiously refuse a dollar in the cause of religion, they are content; without too nicely scrutinizing the ground on which they presume so conscientiously and comfortably to decide and to act. This is one of those subjects in regard to which a very convenient latitude is, as it were by common consent, conceded to conscience. And men's consciences are often found to be very happily moulded to the accommodation of their ruling passion.

[Lindsley's Plea.]

NORTH AMERICAN INDIANS.

In an essay on the Religion of the Indian Tribes of North America, by Samuel F. Jarvis, published in the Boston Recorder, it is observed:—

"The prevailing opinion of all these nations is, that there is one God, or, as they call him, one great and good Spirit, who has created the heavens and the earth, and made man and every other creature. Our Missionaries have not found rank polytheism, or gross idolatry, to exist among them.—After this view, it is impossible not to remark, that there is a smaller departure from the original religion among the Indians of America, than among the more civilized nations of Egypt, Greece, and Rome."

Honours of a Bishop.—On the 26th of April, 1821, the Bishop of Calcutta landed at Colombo, under a salute of 15 guns. He held a visitation of the clergy, confirmed a considerable number of persons; consecrated at Fort Church, now called St. Paul's, in which service is to be performed every Sunday in three languages.—British Mag.

W. H. W. W. W.

FROM THE REFORMER.

To the Editors.—I am very little used to writing on any subject, much less on a religious one; but, some considerations and reflections have occurred to me, which I am disposed to commit to paper; and if they are deemed suitable, I should like to see them in the Reformer.

I love to read the Scriptures, and have received comfort and instruction from them; at seasons of deep distress and depression, passages have opened on my mind, in a way that has afforded much relief, and sealed deep, and I trust lasting instruction; and I can with sincerity recommend them to the careful attention of my young friends, as well as others; but I must confess, I am much afraid they are but too superficially read by many, and some too, who profess to hold them in very high estimation. I have seen people very active in Bible Societies, and so attached to the cause, as to spend much time and some money in distributing this best of books, and hardly allow themselves time to read any thing else; and yet, after all this profession and earnest zeal, they act in direct contrariety to its requirements.

After reading the judgments pronounced upon the daughters of Zion for their haughtiness, pride and gaudy attire, and hearing it expressly enjoined: "Be not conformed to this world—but be ye transformed by the renewing of your mind;" and also seeing it written: "Let not your adorning be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart, even the ornament of a meek and quiet spirit, which is in the sight of God of great price." I say, after reading these and other similar passages, they will lay down the book, and spend hours, and perhaps days, in making the most foolish and fantastic dresses; and attend entertainments or parties, where there is the greatest display of pride and grandeur, that is in the power of vanity to exhibit. What can be more inconsistent than such conduct? Says the apostle, God is not mocked: for whatsoever we sow, that shall we also reap. If we sow to the flesh, we shall of the flesh reap corruption; but if we sow to the spirit, we shall of the spirit reap life everlasting. Surely such do not read the Scriptures understandingly, with a sincere desire of taking up their cross and following Him who was meek and lowly in heart! And it is such, and such only, that will attain unto righteousness, and find rest to their souls. Unless the heart be made better by reading the Scriptures, our reading will be of little avail. The Son of God came to save his people from their sins, not in them. There is no toleration under his blessed government for pride and exaltation—for frivolity and idle pastime. Fine carriages, and grand and costly furniture, moreover, are inconsistent with the example of Christ and his precepts. Again; how many professing christianity, are at great expense with their hot houses, and their exotics; when if a poor man should owe them, they would exact the last cent. And while they expend hundreds of dollars in such vain and useless projects, they will plead their poverty if called on to lend assistance to the needy and necessitous. These things are not written in a spirit of asperity, but with a sincere desire that we may improve,—and act agreeably to the light afforded us.

TIMOTHY.

Religious Ostentation.—Teachers of Schools.

In contemplating the history of the world, we are presented with innumerable calamities bro't upon nations, states and empires, by misguided piety. Under a thousand varied forms has religious tyranny exercised its domination over the dearest rights, and most sacred privileges of man.

The means of its origin and operation have been different, in different countries. It has sometimes risen into existence through the rapacity and ambition of an individual, and carried on an exterminating warfare against all who have dared to oppose its ruthless progress. At other times the rulers of a nation, in order to retain their places and to secure hereditary power, have adopted with their political codes, such doctrines as have been most prevalent; by which a powerful coalition, sanctioned by the prejudices of a deluded multitude, has been formed between the priesthood and the incumbents of office.

The writer of the present strictures sincerely hopes, that no person who is piously and conscientiously laboring in the gospel vineyard, will consider himself in any manner implicated with those who speculate in religion as in a kind of commerce, and indulge in all the pomp and splendour of the world, by means of money extorted from pious credulity and unsuspecting liberality. It requires no great discernment to distinguish the christian from the anti-christian, the worshippers of God from the worshippers of mammon. The former are humble and unassuming, and the latter deceitful, haughty and overbearing. Nothing more fully shows the departure from the spirit of the everlasting gospel, than the pomp, the style and ostentatious display of many of our clerical nabobs. O ye foolish and perverse generation! why will ye abandon the ways of Christ and the apostles, and bow with reverence to the false glare of religious ostentation.

Perhaps there is no person in society, who occupies a situation which is rendered more unpleasant from the popular prejudices of the day, than he whose labours are devoted to the instruction of the rising generation. For teachers however employed at the present day, a certain kind of *spiritual politeness* and servility to the rules of church etiquette, seem to be the most requisite qualifications. A thorough knowledge of the sciences, and a scrupulous regard for the duties of morality, together with an humble and unassuming piety, seem to be objects of minor importance. A teacher who is not known to exert himself in favour of the great religious projects now in operation, is held up as a person not sound in the faith, and as one who may diffuse heterodox sentiments in the community; and slander with her thousand tongues is employed to injure his reputation, and deprive him of his just means of support. For it has lately become so fashionable to look on bigots as a kind of pure and immaculate beings, that hundreds and thousands and tens of thousands, are forsaking the worship of the living and true God, and giving all their homage and adoration to these men. But teachers of schools, who are faithfully devoting their daily labours to the instruction of the rising generation, and preparing the youthful mind for future usefulness in society, are considered as holding a low and subordinate situation in life; and not even entitled to as much respect and consideration, as those religious beggars who are infesting every part of our country, and using every stratagem to extort money from the credulous. While teachers are daily exposed to censure from the whims of ignorance and superstition, the greatest deference is paid to these men for their arrogance and hypocrisy. It has indeed become exceedingly dangerous to offend one of these money-gatherers, lest the potent arm of a whole congregation should be lifted, to strike a revengeful blow upon the offender.* And where in the sacred volume can any thing be found to justify this vindictive spirit, so prevalent with a great portion of professing christians? Are we not commanded to render good for evil; and to cultivate the benevolent principles of humility and forgiveness? That

these duties are enjoined on all christians, no one will pretend to deny. Yet it seems they can easily be dispensed with, when money and popularity are under consideration. For it is by means of money that they are able to display much pomp and splendour; and by this pomp and splendour they enlist more wealthy converts, and by these converts they get more money. The constant cry is more money! more money! Hence it becomes the imperious duty of every person, in the present crisis, to keep a watchful eye on his civil and religious liberties. Unless he does this, he is not entitled to the respectable name of

AN AMERICAN CITIZEN.

Philadelphia, July, 1822.

15.

*Speaking of the danger of offending any of the privileged order, brings to my mind the following anecdote: A certain gentleman of Paris, while on a visit to Madrid, was sitting one evening at the door of a hotel, when a mendicant Friar asked him for some money to buy candles to light the Virgin Mary. His reply was, that in order to save the expense of candles, the Virgin Mary should get to bed at an early hour. This expression was considered as a dreadful insult offered to the religion of the country; and particularly to the holy order. In consequence of which, the stranger was the same evening committed to prison. He, however, found means to make known his situation to his friends and the Police of Paris, who procured his release by imprisoning several influential Spaniards then in that place.

FROM THE NEW-YORK AMERICAN.

Certain persons in this country are literally missionary mad. A writer in a Boston paper lately proposed to tax that city to the amount of some millions, for the diffusion of religion; and a more recent communication to an Utica paper, proposes to accomplish the same object by the cultivation of potatoes. A plan is submitted, by which in Oneida county may be made to grow 160,000 bushels, valued at \$35,000, and the whole state yield a crop worth \$1,372,112. If the whole of the U. States were thus piously cultivated, they would give a net revenue of upwards of nine millions of dollars.—The projector has overlooked one objection that may prove fatal to his scheme—when all the potatoes are raised, who are to eat them?

FROM PLAIN TRUTH.

"Something New.—A plan is now on foot for securing Missionary funds, which, from its nature, deserves notice. A Bostonian proposes that christian parents, particularly mothers, should subscribe the names of their children to the Education Society, (or some other religious charity,) with an annual sum to be paid for each; and when the child arrives at a proper age, that they should refer it to him (or her) to pay the subscription in future, recommending to them, if they ever are parents, to continue the custom for their children, with the same injunction." This the editor of the Boston Recorder calls "an interesting thought."

"What astonishing exertions are daily making to seize and bind down the human mind, before it is able to resist the dogmas of priestly bigots."

Bracebridge Hall.—The English newspapers are loud in the praise of Washington Irving's new novel. They say that he is "the pleasantest writer of light reading since the days of Goldsmith." In "Bracebridge Hall" he continues the series of delineations of English characters and manners, which in his "Sketch Book" excited so high a degree of interest. His portraits, drawn as they were by a stranger, were exceedingly flattering to our national vanity, and "Bracebridge Hall" is full of the same affectionate and generous feeling toward his "father land."—N. Y. Com. Ado.

Christian Philanthropist.

NEW-BEDFORD, AUGUST 20, 1822.

HISTORY OF LETTERS—CONTINUED.

After glancing at the literature of the ancients, it will be remembered that we passed over several ages of the history of the mind, in order to connect together in a regular series some of those great elements which gave a definite character to the literature of the East. The outlines of this, we have now sketched in a hasty manner. It is my intention at the present time, to return back to the period when the Christian religion was introduced, and to notice those traits which rendered its influence favourable to the progress of intellectual development, as well as its importance in effecting an union between the people of the North and of the East—an union at that time highly beneficial.

The connexion that subsists between religious ideas of any kind, and the exertion of those faculties which give birth to poetry, to eloquence, to the fine arts, and to rare productions in the different provinces of literature, may not appear to the mind, at first view, to be either very evident or very intimate. Doubtless, however, the different faculties and operations of the soul have a bearing upon each other—a mysterious, reciprocal influence, and when properly cultivated, all tend to that exalted state, or holy condition of existence, of which sincere religion is the final pledge or evidence. Arrive once then to the possession of this hallowed principle, in all its strength and energy, and you will find that a reaction is immediately produced; the mind becomes more buoyant; reason more acute; thoughts grow more pure; the passions call up their pathos; fancy stretches forth her pinions; poetry becomes devout; arguments solid and convincing; eloquence majestic and touching; every thing intellectual flourishes and breathes again; ideas spring up that ravish the heart, adorned with a thousand graces, glowing with life, and kindled into beauty by a ray of divine intelligence;—all invigorate and delight the mind, and fasten its desires intensely on the pursuit of wisdom.

This is not without a cause, and an adequate cause. The whole may be accounted for in a satisfactory manner. The truth of these ideas is in fact acknowledged by every person who carries into his life and writings an impressive sense of the influence of the Deity. The theory corresponds with those eternal principles, according to which the mind always thinks, imagines, and reasons. It is a suggestion of consciousness—a truth which the mind arrives at by intuition. If it has never been carried to its utmost limits, or been demonstrated in a philosophical manner, it is not for that reason less evident. The axiom, that *the whole is greater than its parts*, would have been forever true in reality, had it never been expressed in words. It is indeed a law of our nature, that we should often take up first principles for final results, and act upon them with the same certainty as though it had cost us years of intense study to learn them. If it were not so, the hour of action would invariably pass away in determining how to act, or in fruitless desires of amendment, till the final period arrived when our fate in another world should be irrevocably fixed by the great Being who made us.

Taking it then for granted that the moral ideas which an habitual sense of the Supreme Being are calculated to beget in the human mind, are more or less favourable to intellectual pursuits according to their different degrees of force and evidence, it becomes proper to satisfy ourselves as it respects the manner in which these religious im-

pressions operate in the development of the faculties. Their indirect operation or tendency, considered as affecting any important principles in the natural, moral, or intellectual world, will appear most evident from a consideration of the pernicious effects which would result to those principles, were an order of ideas totally different and opposite in their nature, once to become prevalent. Imagine to yourself then a state of society of which principles of infidelity and atheism, and a disbelief of a superintending Providence are the only sensible evidences. The present world, upon sceptical principles, being the only place of recompence, that virtue of which the enlightened free thinker boasts so greatly, is without any aim or use whatever. It arms the mind for no difficult and trying occasions, and prompts to no disinterested sacrifices. It dispenses with those palpable and pressing motives arising from our knowledge of a future state, a sense of moral obligation, and the principle which binds duty and happiness together in indissoluble union; and as its practice tends solely to promote the greatest sum of present good, without any relation to another life, it comes finally to be regulated by a standard of all standards the most vague and indeterminate, that which is afforded by the varying taste and incalculable caprice of each individual. Whatever assumes the name of virtue, passes from a principle to a feeling, from a determinate rule to a fluctuating expedient, forever changing with the scenes of life. In the absence of every motive for the discharge of sublime and hazardous duties, morality is soon found to be quite deprived of all its high sanctions and all its impressive influence. Neither the dread of punishment, the fear of infamy, the gnawings of remorse, the terror of detected guilt, or any other sentiment in those conjunctures which tempt avarice or inflame ambition, is sufficient to restrain the mind from the commission of a crime which flatters with the prospect of present impunity and the certainty of immense advantage. In such a state, laws deriving no support from public opinion, are unequal to the task of curbing the fury of the passions, which from being concentrated into selfishness, fear and revenge, acquire new force; terror and suspicion beget cruelty, and inflict injuries by way of prevention; pity is extinguished in the stronger impulse of self-preservation; the tender and generous affections are crushed; the moral taste is either corrupted or destroyed; the admiration of perfect wisdom and goodness for which we are formed, and which kindles such unspeakable rapture in the soul, finding in the regions of scepticism nothing to which it corresponds, droops and languishes; the pursuit of the arts and sciences, which must be prosecuted under the shade of privacy and quiet, is relinquished in the universal confusion; politics and the care of government are surrendered to the will of an infuriated populace, and nothing is seen but the retaliation of wrongs, the fierce and unmitigated struggle for superiority. These, as every one knows, were among the disastrous effects of the French revolution, which first commenced in the prevalence of the atheistical philosophy. The indirect influence of religious principle upon the development of the faculties, as it constitutes the basis of all institutions which promote the public order and private tranquillity of nations, is so evident, that we shall not trouble our readers with any farther investigation of the subject. Its direct influence, a more interesting topic, we shall consider next.

The Great Good!—A minister in this state commenced a discourse at which a collection was to be taken up, in the following words: "Whether the sermon be long or short, good or bad, remember the contribution."

To the Editor of the Philanthropist.

DEAR SIR—Learned Theologians have attempted to fix certain rules of sacred criticism, and after all their labours there are passages of Scripture, which by these rules, leave the mind in doubt. For a number of years I have adopted a mode, perhaps peculiar to myself, but satisfactory to my own mind. My mode has been to translate the text by placing the Noun where the Pronoun is used; this at once discovers the true meaning of the text. In some difficult passages, I translate the text into the plain language which the peculiar doctrine for which it is adduced requires. This at once shews what is the most rational and consistent meaning. Take the following example:—1 Cor. 15—24, &c.

ST. PAUL.

Then cometh the end, when he shall have delivered up the kingdom to God, even the Father, when he shall have put down all rule, and all authority, and all power. For he must reign, 'till he hath put all enemies under his feet, the last enemy that shall be destroyed is death.

For he hath put all things under his feet. But when he saith, all things are put under him, it is manifest that he is excepted which did put all things under him.

And when all things shall be subdued unto him, then shall the Son also himself be subject unto him, that put all things under him, that God may be all in all.

TRINITARIAN.

Then cometh the end, when God shall have delivered up the kingdom to God, even the Father, when God shall have put down all rule and all authority and power.

For God must reign, till God hath put all enemies under his feet. The last enemy that shall be destroyed is death.

For God hath put all things under God's Feet. But when God saith all things are put under God, it is manifest that God is excepted which did put all things under God.

And when all things shall be subdued unto God, then shall the Son also himself be subject unto God that put all things under God, that God may be all in all.

UNITARIAN.

Then cometh the end, when Christ shall have delivered up the kingdom to God even the Father, when Christ shall have put down all rule, and all authority and power.

For Christ must reign, till Christ hath put all enemies under his feet. The last enemy that shall be destroyed is Death.

For God hath put all things under Christ's feet. But when God saith all things are put under Christ, it is manifest that God is excepted which did put all things under Christ.

And when all things shall be subdued unto Christ, then shall the Son (that is Christ) also himself be subject unto God that put all things under Christ, that God may be all in all. X. Z.

MARRIED.

In Middleborough, 12th inst. by Charles Hooper, Esq. Mr. OTIS SHEARMAN, of Rochester, to Miss RHONA SHEARMAN, of the former place.

In Nantucket Mr. David Tlane, to Miss Mary Russell, eldest daughter of the late Capt. James Russell—Capt. William Plasket to Miss Nancy Pollard—Mr. Job Trafton to Miss Lucretia Davis, daughter of Mr. Joseph Davis.

In Barnstable, on the 8th inst. by the Rev. Mr. Pratt, Mr. Josiah Clarke, to Miss Rachael Berry, daughter of the late Mr. Ephraim Berry, all of B.

In Hyannis, Capt. Seth Baker to Miss Sophia Lovell.

DIED.

In this town, on Saturday, 10th inst. Mrs. SHAW, wife of Mr. Newton Shaw.

In Taunton, Mrs. Hannah Terry, aged 76.

In Nantucket, Mrs. Nancy Burn, aged 19 years. Peter Burn—Charles H. son of Mr. Nehemiah Dayton, aged 12 years.

In Yarmouth, 3d inst. suddenly, widow Mary Gray, aged 76 years.

In Brookline, on the 16th inst. David Hyslop, Esq. aged 67.

POETRY.

WOMAN.

OUR prospects how joyless, our pathway how cold,
Had woman no fellowship here;
The blossoms of life would expand and unfold,
To die, were it not for her tear.

Like dew drops that freshen the flow'r of the wild,
Which else might too early decay,
That tear is the strength of mortality's child,
The cordial that sweetens his way.

On the pillow of anguish bewilder'd and weak,
What balm is so welcome to woe,
As the full gush of feeling, that moistens the cheek,
Of mercy's fair agent below.

Protectress of childhood! who muses like thee,
O'er life's early innocent hours,
And trembles when helplessness clings to the knee
To think how futurity lowers?

Adviser of youth! to thy counsel we owe,
Our noblest, our holiest joys,
And when thy mild accents no longer can flow,
That counsel the fond heart employs.

Companion of man! the first, latest, and best,
On being's dark turbulent sea,
Oh! where could the storm-beaten wanderers rest
Without an attendant like thee!

PROFESSOR FRISBIE.

OBITUARY NOTICE.

Extracted from the Boston Daily Advertiser of July 16.

[Written by Prof. Farrar.]

The interest of literature and religion have sustained a loss in the death of Mr. Frisbie, fully known only to those who were particularly acquainted with him. He sought retirement, and avoided those occasions by which uncommon endowments are ordinarily brought into public estimation. It is difficult to speak of his powers and attainments, without seeming extravagant to those who had not the opportunity of judging for themselves. But there is no apprehension of a want of sympathy from any who have seen him intimately. To his classmates, to his associates in office, to his pupils, to all whose lot it has been to fall within the circle of his familiar walks, the appeal is made with confidence. To these, in a greater or less degree, but more especially to such as were favoured with his confidence and affection, the treasures of his mind were poured forth with a richness and abundance that have been rarely equalled. It was not in maintaining striking paradoxes, in a useless display of argument and eloquence, that his talents were exerted. Truth and virtue were always held sacred; and nothing was so sure to feel the severity of his rebuke, as a departure from either. Disputed questions in theology, morals, and metaphysics, the peculiar merits and defects of recent publications, were among his favourite topics. On these it was his delight, not to harangue those around him, but to converse with them, to excite a disposition to join in a free and unreserved interchange of thought, and many have found themselves drawn unawares into a discussion by the novel and interesting view presented to them.

He endeavoured always to give a philosophical turn to whatever subject came before him, and although his mind was full of resources for maintaining and enforcing a cause which he chose to espouse, he habitually regarded the splendid schemes and hypotheses of inventive genius with distrust, and was inclined to pay great respect to the sober judgment of the uneducated, and to what may be called the philosophy of common sense. He possessed uncommon acuteness and discrimination, and would sometimes appear to speculate with great freedom, but he was cautious and guarded in an uncommon degree, as to what he himself adopted. He ventured to depart from the pre-

vailing sentiments of the learned on some speculative points of intellectual and moral philosophy. Among the improvements which are considered as doing so much honor to Brown, his pupils will recognize doctrines which he has long maintained with great ingenuity and eloquence.

Besides an originality and justness in his views and speculations, there was a clearness and lucid order in the arrangement of his thoughts, even on the most abstruse and difficult subjects, which he seldom failed to impart to his hearers, while at the same time he fixed their attention by the energy of his manner, the copiousness and propriety of his language, the fertility and aptness of his illustrations.

On account of his weakness of sight he was obliged to depend upon others for his knowledge of books. Still his knowledge was various and accurate.—Beside the subjects more immediately connected with his profession, he was familiar with English literature, especially with the more recent authors. He was particularly fond of the best works of fiction, and had a high opinion of their utility. But he carefully distinguished between those that maintained a pure and elevated morality, and such as were designed merely to amuse an idle fancy. His pointed reprobation of corrupt sentiments united with poetry of whatever excellence, his high but qualified praise of Miss Edgeworth, as expressed in his inaugural address, are, we doubt not, fresh in the recollection of many who heard him on that occasion for the first and only time.

Mr. Frisbie's decided belief in the truth of the Christian religion was not the result of education. He had read and thought much on its evidences and its doctrines. He took a lively interest in the theological discussions of the day, and made up his mind upon controverted points, with great candour and deliberation, and was exerting the happiest influence in the theological school, in which he took an important part.

He was, moreover, a practical as well as a theoretical Christian. This was manifest from his uniform sobriety of mind and conduct, his inflexible integrity, his purity, sincerity, and conscientiousness, in all the relations he sustained, his fidelity in his public duties, his observance of the Christian ordinances, and respect for all the institutions of religion. It was particularly conspicuous in his last sickness. Few have had brighter prospects to resign. He was surrounded with friends in whom he took the greatest delight. He had but just entered upon the ripe period of manhood. He held an office peculiarly suited to his taste and talents, and of great importance to the cause of truth and virtue, and which he filled with distinguished honor to himself and benefit to the community. He resigned all, and resigned all cheerfully. He bowed in quiet and calm submission to the will of God, with a firm hope, through his mercy in Jesus Christ, of a better inheritance in another world.

INFIDEL WIT REPELLED.

A gay young spark, of a deistical turn, travelling in a stage coach, forced his sentiments on the company, by attempting to ridicule the scriptures—and, among other topics, made himself merry with the story of David and Goliath, strongly urging the impossibility of a youth like David being able to throw a stone with sufficient force to sink into the giant's forehead. On this he appealed to the company, and in particular to a grave gentleman of the denomination called Quakers, who sat silent in one corner of the carriage. 'Indeed, friend,' replied he, 'I do not think it at all improbable, if the Philistine's head was as soft as thine.'

A SPECIMEN OF THE RABBINICAL TRADITIONS.

The Jewish Rabbis inform us, that Moses was ten cubits high; and that his walking-stick was ten more: with the top of which, (after jumping ten cubits from the ground) he made a shift to touch the heel of Og king of Bashan. From which it has been concluded that the gigantic, the stupendous Monarch (to use the epithets of the charitable relater) was between two and three thousand cubits high! But a certain Jewish traveller has since convinced us of the fallaciousness of this puny kind of mensuration, by meeting with one end of the leg-bone of the said Og, and travelling four hours before he came to the other end of it! Allowing the Rabbi to be a good walker, the bone was twenty miles long!!

FROM THE PALLADIUM.
DOMESTIC COFFEE.

I have learned, to my great concern, that the good people in Boston, and some parts of its vicinity have lately acquired the practice of using what they call "Domestic Coffee," by way of economy; and after making some inquiry concerning it, I find some of it to be a compound of half Rye and half imported Coffee ground together. When I made this discovery, I was at no great loss to account for the vast number of persons, who, of late, have suffered much from weakness in their limbs, and debilitated systems.—Rye is peculiarly calculated to produce that effect, in whatever way it may be used—more especially when it has been roasted and ground with coffee where every particle of fluid is extracted and absorbed in the coffee.

Let Rye be ground into meal, and bread made of the meal be eaten without sifting, and it will have an effect similar to opium. Let the bran be given to pigs, and it will make them lie down and swell with weakness; but a person may eat of the fine meal without witnessing any ill effects. The reason of this is, that the debilitating fluid is attached to the hull of the grain.

Let a horse eat as much Rye as he will, and it will destroy him, by taking away first the strength of his limbs, and then that of his whole body.

A FRIEND TO HEALTH.

SHIP NEWS.

PORT OF NEW BEDFORD.

ARRIVED.

12th—Sch. Dutchman, Baker, from Mount-Desert, with 150 bbls. mackerel; sloops Collector, Baker, Bridgeport; Henry, West, Providence.

13th—Sch. Emerald, Allen, Philadelphia; sloop Pomona, Russell, Boston.

13th—Sloop Ann, Stetson, New-York.

Cleared—Ships Mercury, Austin, for Pacific Ocean, whaling; Pindus, Townsend, do. do.

DIED.

In Boston. Mrs. Lydia Maria Greele, wife of Mr. Samuel Greele, A. M. and eldest daughter of the late Chief Justice Sewall, aged 31.

In Plymouth, Mrs. Susan Nichols, aged 55.

In Salem. Mrs. Hannah, wife of Mr. Jona. Berry, aged 29; Mrs. Elizabeth White, wife of Jos. White, Esq. aged 74; Mr. Joseph Clough, at an advanced age.

In Methuen, 12th inst. Mr. William Mansfield, late of Dorchester, in the twenty-sixth year of his age.—Exemplary in conduct, spotless in character.—While his loss is deeply felt, his friends will be consoled to remember that he lived useful, respected and beloved, and has died to participate the rewards of Heaven.

TERMS OF THE PHILANTHROPIST:

Two Dollars and Fifty Cents per annum, payable half-yearly in advance.

ALL letters and communications must be directed, "Editor of the Christian Philanthropist, New-Bedford," and the POSTAGE on them be PAID.